

**MARCH 31 2022 12:43 PM ZULFIKAR MOINUDDIN AHMED
RUMINATES ON MOTIVATED HABITUATION**

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Yesterday was a moment of discovery as I had discovered the work on brain circuits for habit formation. I had learned that some habits are called *procedural memories*. Then I learned of Ann M. Greybiel and her colleagues who had been doing fundamental work on the neuroscience of habits for many decades.

I had also considered a new name, *intuitive sphere* following Carl Gustav Jung's term *instinctual sphere*. I am not interested in nitty-gritty so much. I am interested in some coherent and correct basis for Universal Human Psychology.

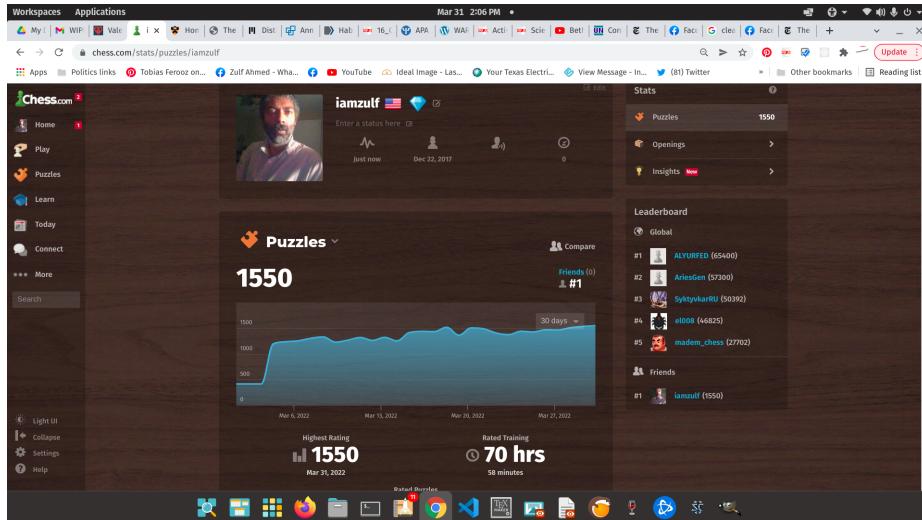
It is worthwhile to examine whether what we are calling 'habits' are actually the right way of seeing the phenomena. I brought up one sort of natural issue, whether it is always the case that biochemical rewards are necessary for those things that become habits. I do not believe they are and hypothesize a more general scheme where any act at all that is repeated sufficiently will lead to habits in humans.

A second sort of issue that is important is whether many things that in human behaviour we consider not to be habits, whether they are still driven by activity in the *intuitive sphere*.

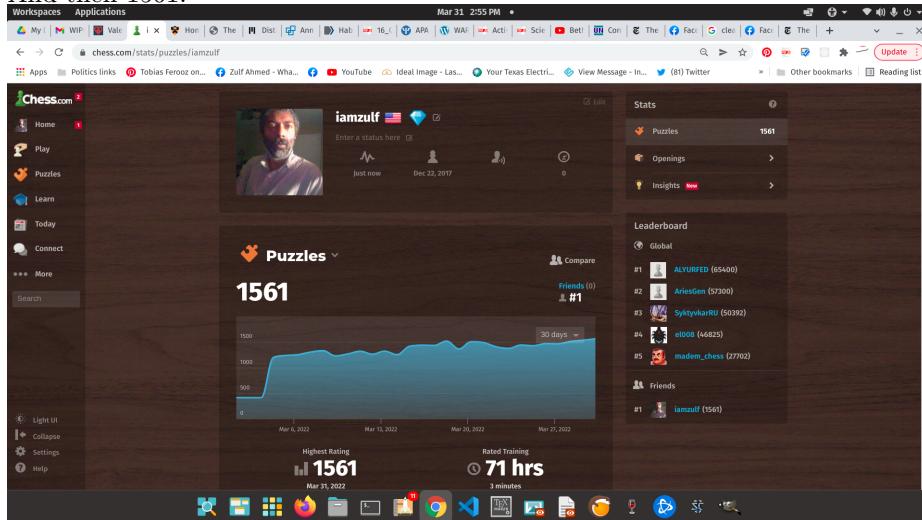
The reason for my interest of the circuitry of habits is that I believe that this circuitry is most important for general human psychology. This is because human beings are not exactly instinct-driven animals; we are also not rational sentient beings. We occupy a slightly different place; we are instinct and reason-influenced intuitive beings. The habit circuitry is the key to intuition. This insight is my original contribution and no one else in history had seen as clearly as I have that intuition of human beings is (a) developed by repetition, and (b) intuitive sphere includes the habit circuitry in basal ganglia.

It is worthwhile to pay particular attention to the habit circuit in chess playing as well as development of moral virtues by habituation, which gives us the natural generalisations on the work of neuroscientists in the neural representations of *procedural memory* as these are some of the most important psychologically central examples that will allow us to produce a general theory of human behaviour.

1. MY PUZZLE RATING REACHES 1550



And then 1561.

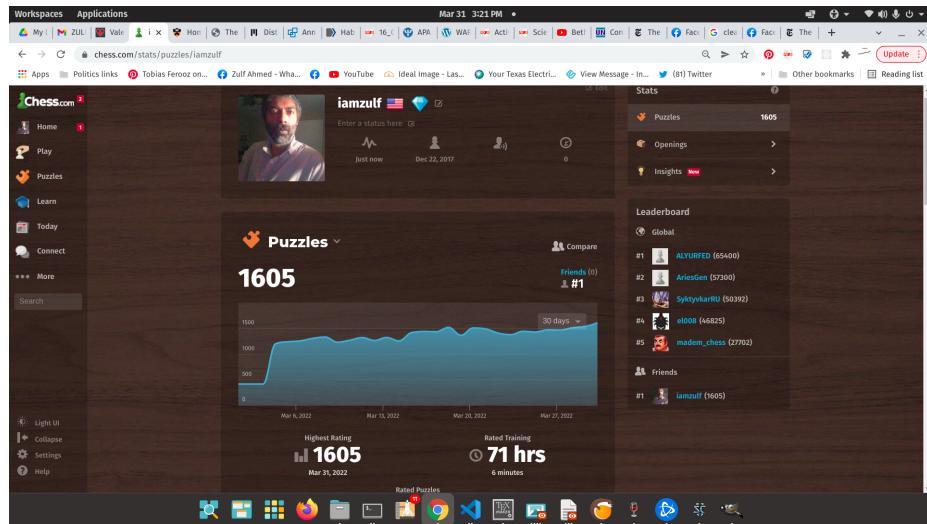


I have logged 72 hours of playing in Chess.com and played 4146 rated puzzles to gain this level.

From a novice Psychologists' point of view, what is important is that with repeated practice, my abilities have changed and that this is not due to any general increase in intelligence. Rather, it is due to my *procedural memory* having been affected in my basal ganglia and that is allowing me to perform at a level better than around 1150 rating which is where I began.

What is important in this experimental situation is the potential for (a) generalisation to all human beings, and (b) generalisation to all human behaviour. These potential (a) and (b) stand as potentially grand transformative moment for all universal human psychological understanding that will allow Psychology to produce a great transformation of life of humans on Earth eventually.

2. MY CHESS RATING CROSSSES TO 1605



For me this is a great moment of jubilation in a way. I am not particularly happy because my brother is missing, and there is worry that there is a suicide danger. But I managed to convince myself, without any evidence that since he was sick and tired of my aunt and myself, and since he had his bank card with him and is expecting some money, that he might be just enjoying some freedom without us.

In any case, I am not invested in getting involved in chess at any serious competitive level. But practice did improve my level past 1600, and that is interesting from a Psychology viewpoint. I am not interested in anecdotal psychology. I am interested in strong firm foundations and a unified coherent psychology.

What is nontrivial about the improvement I am exhibiting in chess is that it is not my intelligence and thinking ability that is improving, but rather, that my basal ganglia-based procedural memory is changing with practice, and as a result I am making fewer chess mistakes.

It is worthwhile to point out that I am 48 years old; I say I am 50 because that's rounded up. And I do not believe that there is a significant degeneration of the ability to learn by habituation. The implications are quite profound for habituation to moral virtues and romantic love virtues which also require habituation. Chess is nice because measurements and analysis are well-established.

Character is primarily a function of procedural memory formation in basal ganglia!

3. THEORY OF VIRTUOUS CHARACTER IS SECULAR

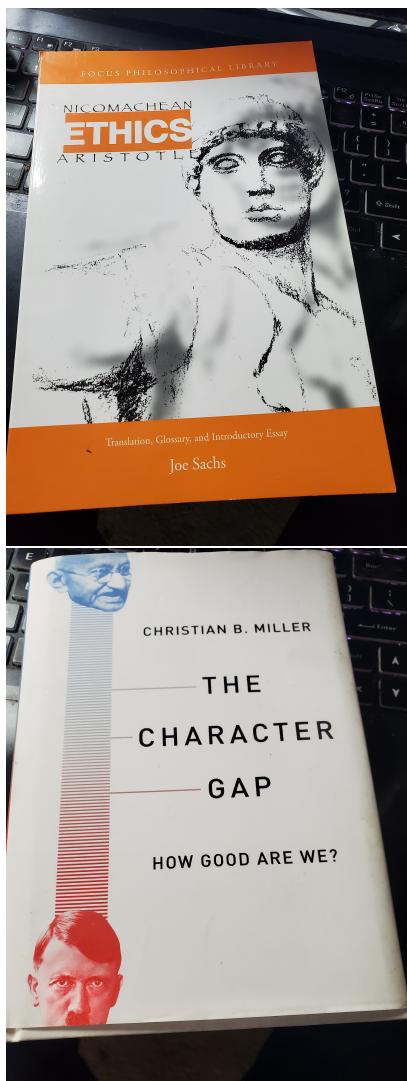
Until Ibn-Sina merged Aristotle's Virtue-Eudaimonia theory with Islamic Theology in 980-1037 and then Thomas Aquinas 1225-1275, influenced by Ibn-Sina merged Character into Christian theology, theories of Virtues and Character had non-Muslim and non-Christian and non-Jewish background going back to *Teachings of Amenomope* from 1300 BC Ancient Egypt and quite probably before that in Mesopotamia.

Virtue and Character theory are valid, and I have personally vindicated Aristotle's Virtue-Eudaimonia theory with global empirical data, showing high life satisfaction correlation with high moral values.

Virtue and Character theory is secular truth and I will hypothesize that it is the procedural memory that is responsible for our *intuitive moral judgment* and this develops with practice just like chess skills. I believe this insight is worth \$10-12 trillion overall and will have transformative impact not only in Psychology but also for life on Earth for the entire Human Race.

4. ENTRY INTO THE CHARACTER CONTROVERSY

I want to show my reader two of my books.

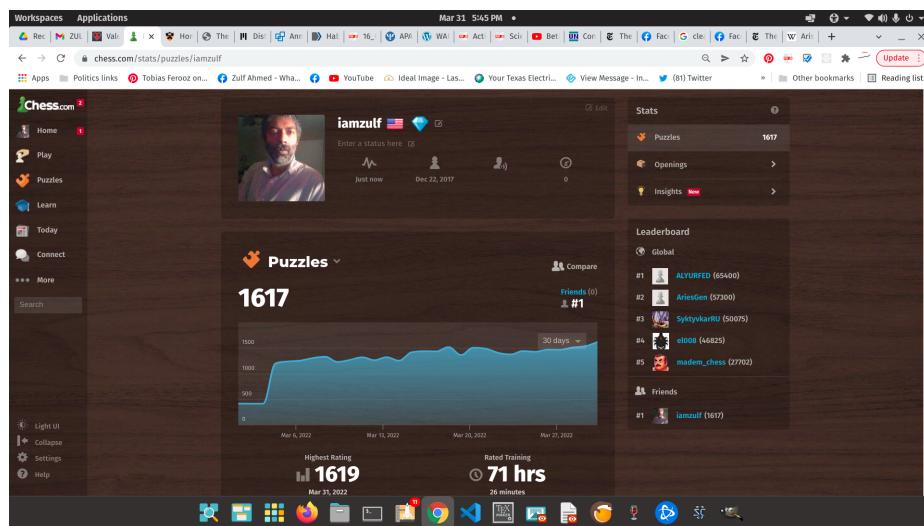


The second book is by a gentleman who is taking a viewpoint that *good character* is a fiction. The first is a translation of Aristotle's work from Hellenistic Greece 380-322 BC. The current moment is not the beginning of doubts about *reality*

of Character. Those began already in nineteenth century Europe with Friedrich Nietzsche's triumphant ideas about *creation of individual values*.

I will be working towards shoring up a deeper understanding of how Character and Virtues are real and universally valid, and I will be arguing for a specific mechanism of habituation – involving the habit circuits surrounding basal ganglia – that is the only path to virtues and excellence of Character for all human beings living, past, and future.

5. MY CHESS RATING REACHES 1617



I am glad that my chess rating is stabilising above 1600 as this is more respectable range. I know it is Puzzles rating only but I am much happier that it is in a respectable range now.

The key observation is that some parts of my basal ganglia had formed some *procedural memories* of various chess moves so that my level of play improved a bit.

What I will be interested in arguing is that repetitive habituation is key to Virtues in Character as well, and Aristotle did not skimp on this issue at all. He did not have access to our modern neuroscientific understanding of basal ganglia, pitumen, and habit formation, and here I will keep emphasizing that this is the *same habit circuits* that are necessary in exercise for virtuous Character directly by Aristotelian account.

Modern denials of Character keep forgetting the basis of Aristotle's account and pretend that theory of Virtues and Character are predicated as natural features of people *even without strong habituation*. These are fallacious pathways. There is no deduction possible regarding people who have not been habituated to Virtuous acts and there is explicit denial that Character is a product of our genetic endowment or *nature* in Book II of *Nicomachean Ethics*.

When the hypothesis is about Virtues and Character and the experimental evidence does not give sufficient importance to whether the precondition of habituation is evident in experiments, the conclusion of no good character is irrelevant to classical theories of Virtues and Character at all. There are no classical theories of extraordinary excellence of Character without habituation.

6. UNIVERSAL HUMAN MORAL NATURE AND VIRTUE-EUDAIMONIA RELATIONSHIP

I had been the pioneer who discovered a regularity in the distribution of moral values across the entire human race, and I was also the pioneer to discover the Virtue-Eudaimonia link verified across the human race using high quality data from World Values Survey 2017-2020. These discoveries point to a deep basis for Universal Human Moral Psychology that I wish to push forward to a general theory. I have been interested in a scientific basis that is universal, independent of ethnicity and culture. In due time there will be a consensus that forms regarding these issues, but there is very little doubt that Aristotle's original account is roughly right and further refinements will not displace habituation as the basis for moral virtues and moral judgment.

I want to quote Aristotle directly so this is clear, and there is no confusion about the way in which Aristotle had addressed the subtleties involved. This is not to suggest that Aristotle ought to be considered authoritative, but to avoid irrelevant challenges to his particular views (which are fashionable from nineteenth century Europe).

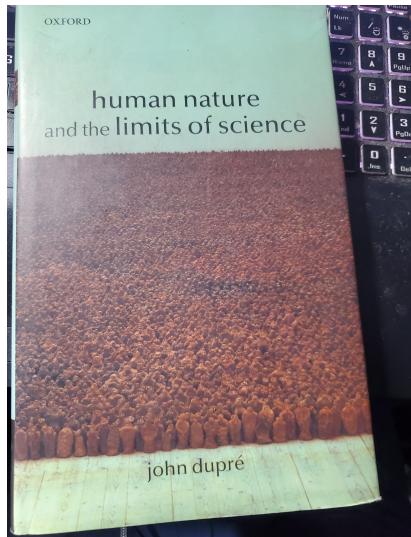
"Excellence of character comes into being as a consequence of habit, on account of which it even gets a small inflection from habit. It is also clear from this that none of the virtues of character come to be present in us by nature." (p. 1103a 10–20 [?]).

I admit that I am not an expert Aristotle scholar at all. Indeed, at Princeton 1991–1995 and later at Columbia 1996–2000, I was a mathematics student and not a philosophy student. Nevertheless, I have genius in natural sciences, and I am impressed here that Aristotle's theories have empirical basis in the contemporary world.

I am interested in a unity in Psychology with clarification of the neuroscientific basis of our moral character, and it is clear that Aristotle did not consider this a function of our genetics but of habit. What is important to understand is that the complement of 'nature' is not 'nurture' here; that here habits are something other than 'nurture' and involve special neural features that are not well understood as 'stimuli' of external environment or even 'inner stimuli'. So there needs to be a great change in the mindset of Psychologists regarding a glib conclusion that if it's not nature it must be nurture understood in a particularly popular manner.

7. AN ACCOUNT OF MY TRAJECTORY

My intellectual trajectory over the past few years has been quite complicated. The basic theme has been the Natural Science of Man, especially after I knew that my theoretical physics was successful [?]. I have a large number of books that I purchased with the goal of making sense of *Human Nature*. I will show you an example.



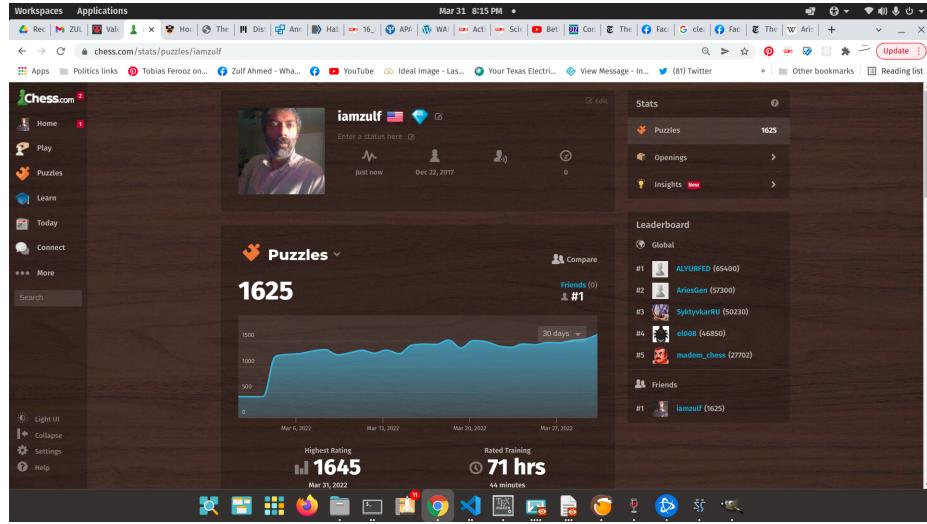
I have some other interesting books on human nature that I read at least in part. It was my own argument that since G_c , the genetic code in common, a constant DNA pair sequence, is 99.9% of everyone's genetic code, both *equality at creation* for Classical Liberal political philosophy as well as existence of highly nontrivial *Human Nature* is valid. Then when I read some of the texts on human nature, I realised that what goes by 'human nature' in literature is highly impoverished and not specific and accurate enough to merit consideration in a Natural Science of Man. I became interested in Evolutionary Psychology as well.

I noticed, specially because I was mathematically trained, a woeful lack of coherence in these fields compared to Mathematics and so the path that led to the considerations of Virtue and Character is not a simple straight path.

8. REMINDER ABOUT GEOPOLITICS

If Harvard Board, United States Government, and United Nations Human Rights and Security Council do not totally dismantle Bill Gates Empire and destroy Bill Gates, who I know with 100% certainty is one of the worst racial villains in history of Earth, then I will significantly change the power balance in the world to ensure natural rights security of 4.5 billion Asians and all non-whites in America.

I just reached 1625 in chess rating.

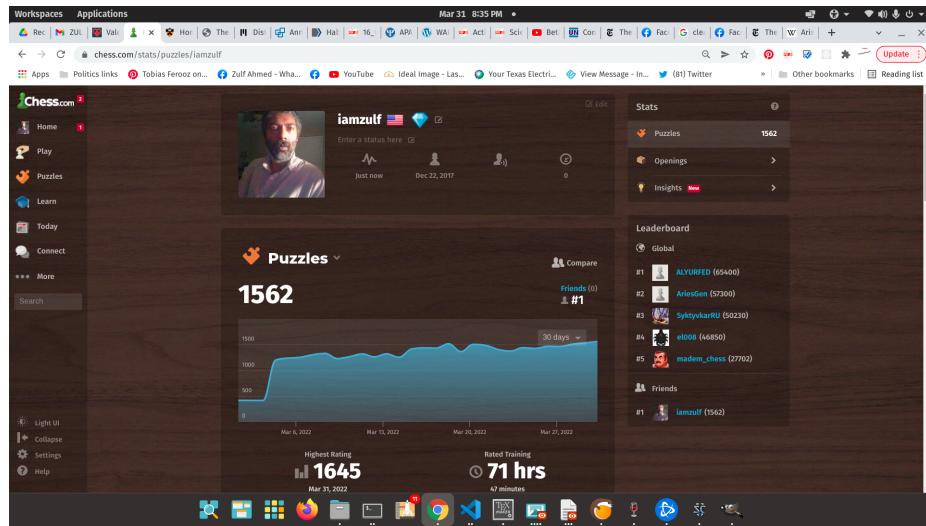


I am starting to understand the analogy with chess in study of Human Nature as well, as one has to engage with many possible errors along the way that distract and misguide clear perception of truth. Human nature is vastly unknown to us still because of prejudices of Western Intellectual Tradition that was unable to correctly assess nature and other features involved in human morality for more than a millennium. I am confident that I will be able to produce genuine progress here.

HSOC ought to have offered me tenured full professorship quickly. The delays and confusion of Harvard have harmed my life tremendously already, and I am in no mood to be particularly accomodating till I see money in my bank account and offer letters and package in my email.

You see, I am an immortal genius working on things that will transform the intellectual canon for eternity, and I do not appreciate confusion at Harvard Board or elsewhere when a charlatan without substantial intellectual gifts like Bill Gates gets in my way.

9. MY CHESS RATING FALLS TO 1562

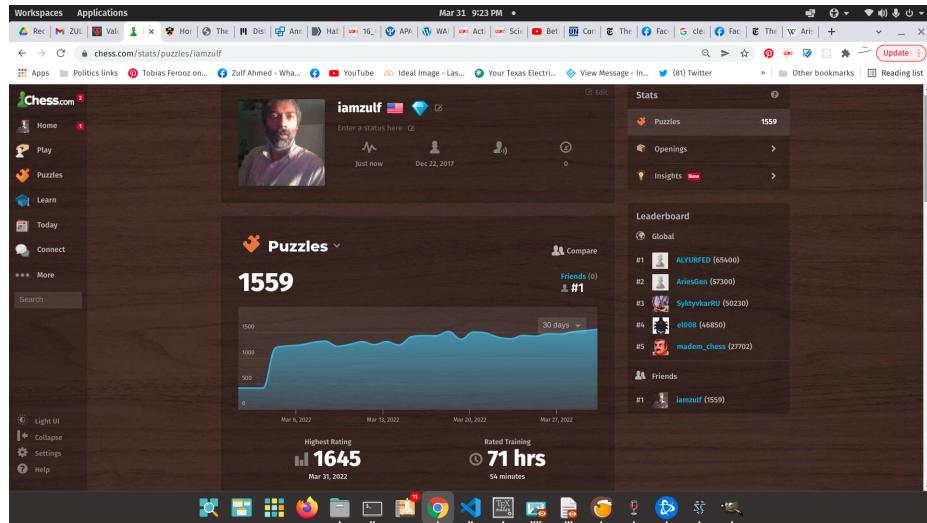


I have learned in life, by Virtue habits, to be quite honest, and I am quite a bit more proud of this than about my chess skills. As a result I am quite happier. My chess rating at 1562 does not produce even a slight sense of disappointment or shame, and it does not bother me that all the punk kids of 15 who are much better than me at chess might look at me with disregard and disrespect. This immunity to shame is not granted to me by nature but by habituation of speaking truthfully and honestly for decades.

On one hand, this does produce many situations where it would seem that dishonesty would further my interests, make me look glowing and deceive people into giving me privileges. "Look, Zulf," someone might say who is jaded and knows a few things about the world. "You are not successful like Bill Gates. He is thoroughly dishonest, and he is successful. You are naive, and hold your own honesty in high regard. The world doesn't care about your honesty. The world respects dishonest people like Bill Gates more. Look at the squalid living situation you have, and the mansion he has. You are a failure, Zulf. Your honesty is worthless." I am not impressed by this at all. Can you guess why?

10. Is HONESTY THE BEST POLICY?

My chess rating is middling again now at 1559. Previous experience suggests that it will end up solidly in 1650 territory in a few weeks.



Now I want to talk about some of my own biases and expectations. You see, despite the belief of some, including some of the Lifepath workers Mike and Jasmine, and also my aunt and others, I am 100% sure that I am hearing some of the voices in my head because of destructive and illegitimate assault upon my meta by Bill Gates himself. I am thus, in my own narrative of life, in conflict of life and death with one of the most savage, ruthless, uncivilised, unscrupulous, murderous beasts more evil than any Nazi general who plotted the Jewish Holocaust without much social support. Mike, Jasmine, my aunt are all of the view that I am hearing unreal fake voices suffering from schizophrenia. That is not my assessment at all, and I want to assure the world that it is possible for people with some illegitimate powers, who use (a) Black Magic forbidden from thirteenth century Europe, (b) US War Power against an Asian-American with government complicity, and (c) US Industrial Power, and sabotage my Finance and Technology careers and sabotage my tenure consider at Harvard and Stanford without physical proximity. I expect that I shall prevail against this Evil foe, who had done things to earn an Enemy. I did not intend to be his enemy; he forced the issue by his malignant and malevolent actions *in meta*.

Harvard has not responded by email yet, and neither has Harvard even acknowledged my work of immortal genius. So why should I win this war? I am sure I will because I am an honest bloke, and I am superior as a man to Bill Gates. He is a vile disgusting pathologically lying low criminal. I am a Princetonian who is lofty in my education and my virtuous character. I will prevail.

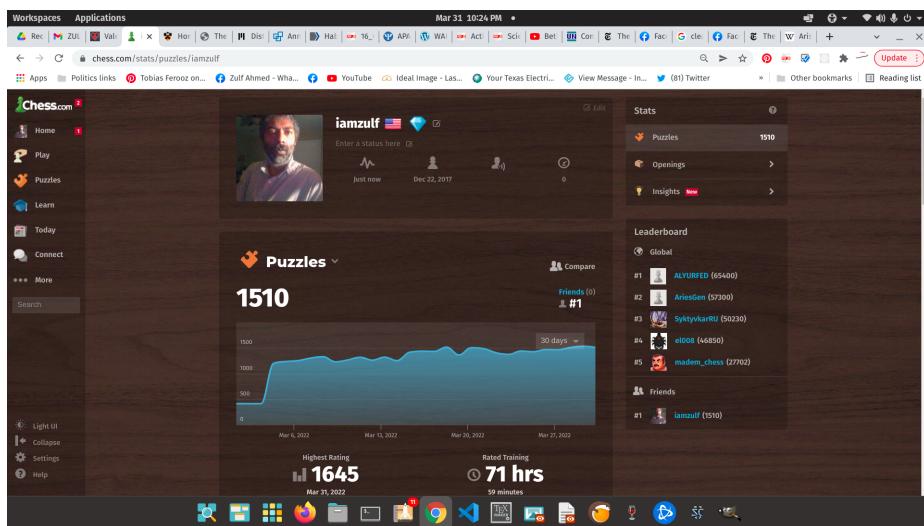
11. WHERE BILL GATES FAILS COMPLETELY

Bill Gates view that "Whites are superior" runs into a lot of problems. Let me give you a few. Although European peoples did produce a great Civilisation, they were tardy in *inventing* it in the first place. Brown ancestors of Syrians and Iraqis invented Civilisation first, and that is the Sumerian-Mesopotamian Civilisation. Now white people have existed already for 8500 BC. It's not as though white skin evolved and they immediately produced a great Civilisation in Europe. In fact Civilisation comes to Europe quite a bit later, through Anatolia to the Myceneans,

and they were under the influence of other brown people's Civilisation, the *Ancient Egyptians*. Europeans were hunter-gathering foragers for millenia before they caught on to Civilisation.

So Bill Gates shows his idiotic inferiority in basic understanding of history with his clamourous outrages. There are other more subtle issues besides basic history. It so happens that virtually any set of metrics that are non-trivial will produce "best people" who are ethnically diverse. That's expected for various reasons. Bill Gates is too stupid and illiterate to understand that his "sieve" of superior people does not have much merit.

12. MY CHESS RATING DECLINES TO 1510



13. CENTRALITY OF VIRTUES FOR HUMAN NATURE

There are various efforts in human nature from a biological point of view; John Dupré's *Human Nature and the Limits of Science* explores some of the issues. He mentions some television series on hormones. You see, I have significant problems that stem from *mixing levels of phenomena* that often occurs in Science when the issue of Universal Human Psychology is concerned. Efforts to make reductionist models of human psychology are all almost sure not to produce any good natural science at all.

My viewpoint is quite different from John Dupré. You see Dupré sees that there is some other sort of thing that is an alternative to natural science when it comes to human nature, for example. The problem, from my point of view, is that some habits within natural science are guaranteed to produce *bad natural science*, among them the effort to reduce phenomena – from human psychology – to low level biological events. This is destined to produce no science at all. It's like attempting to reduce all of physics to the theory of colours. In a cheap way, it seems like an effort to be parsimonious; in reality it is an absurdly stupid effort without sufficient power to account for many phenomena in physics.

So I am not interested in seeking alternatives to natural science for universal human psychology. Rather, I am quite sane – despite taking drugs for schizophrenia

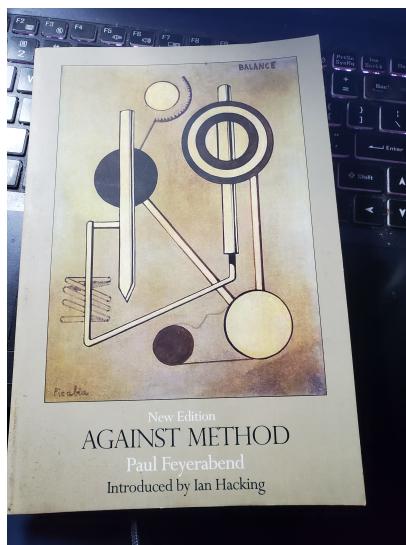
– and instead have a more sophisticated notion of what will produce scientific theories that are actually valuable for Universal Human Psychology.

Now Virtues and Character are actually worthwhile attempting to understand, given my empirical results showing high moral values correlate with high life satisfaction. I will have to scoff at those scientists who believe they will find the secrets of human nature in a calculus of hormones. That's absurd and stupid; these are not good scientific theories for the domain of phenomena. The problem is not "limits of science" here but absurdity of stupid scientific theories.

14. ADVICE FOR ALL PSYCHOLOGISTS

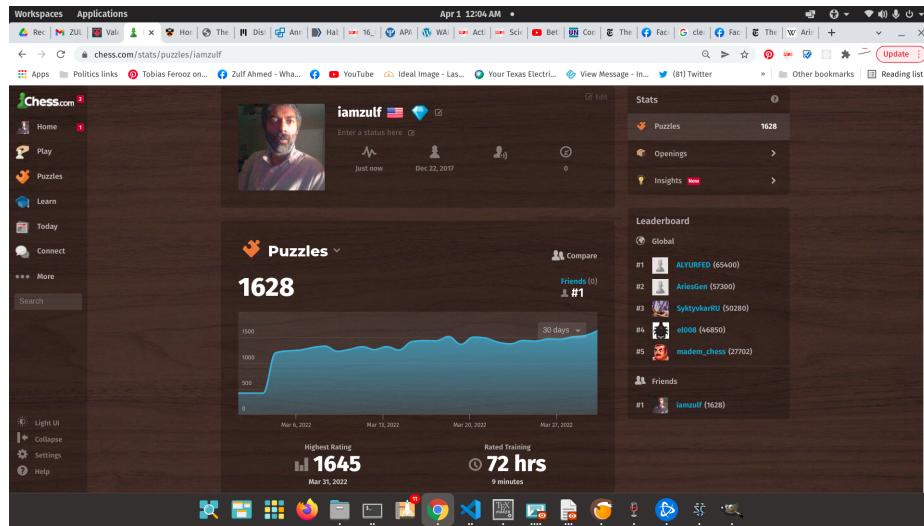
I am a benevolent man, and I would like to see Psychologists succeed and produce robust immortal natural science. I see some history of psychology texts with some chapters on philosophy of Science. These are inadequate.

I want to show you a book that you should all read as homework.



Both Imre Lakatos and Paul Feyerabend are very good for philosophy of science, and I am familiar with their work. You see, Psychology needs a more mature perspective than more developed sciences like physical chemistry because so much is still unknown in psychology that attempts to produce reductionist theories will produce *bad science*. Without even ability to *inventory* human behaviour in a standard way, premature reductionist explanations will be just fads, sandcastles waiting to be washed away by the high tide.

15. MY CHESS RATING REACHES 1628

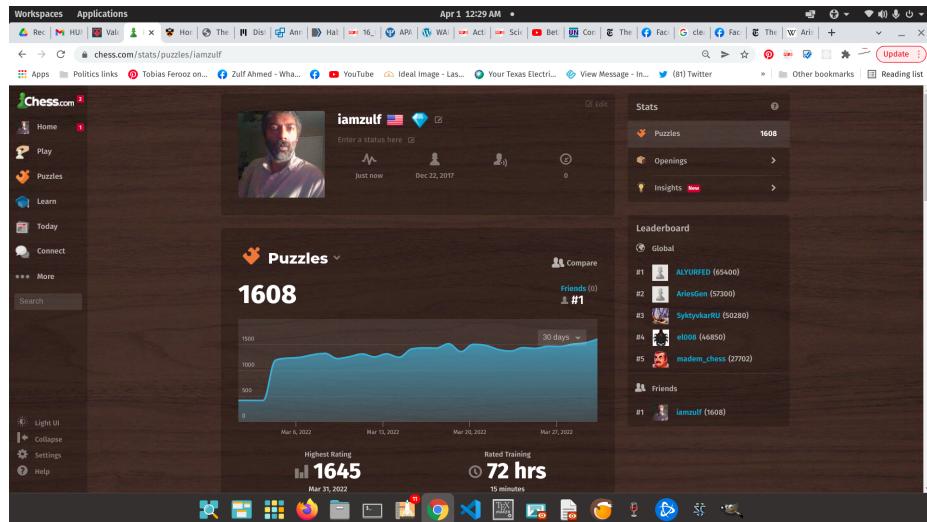


It does look like I will reach an equilibrium around 1650 for a while. This is quite a bit of improvement, and I can't complain too much.

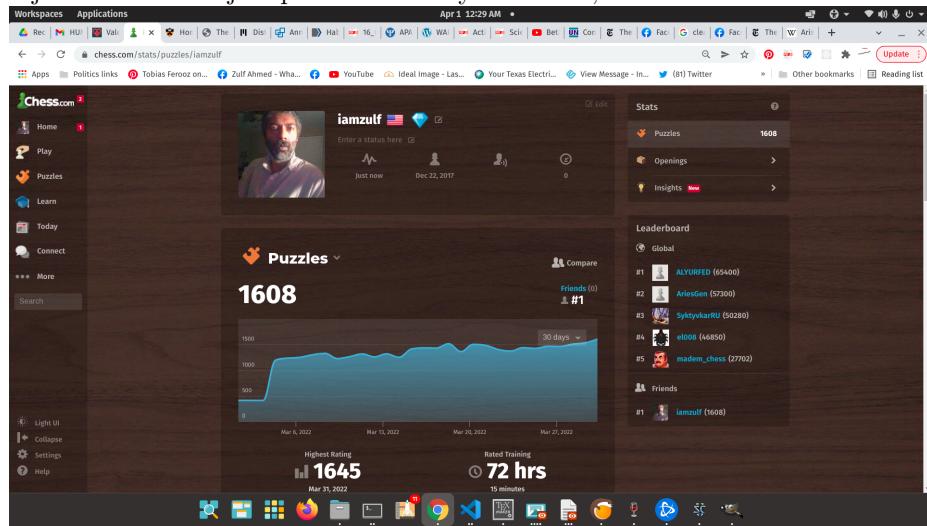
Now returning to this issue of philosophy of Science, it does seem to me that Human Sciences, including Universal Human Psychology are particularly delicate because *the dearth of inventory and observations that guarantee a sampling of total human behaviour, thoughts and feelings* lead to errors in attempting to produce reductionist theories of psychology to neurotransmitters, basic instincts coarsely defined, and others of this type. These errors, on one hand, are just ordinary course of trials and errors of science; on the other hand, some of them are just stupid attempts to produce phenomenological theories that are absurd in a broader context that gain some supporters with the clout to publish.

I think John Dupré's concept of *Limits of Science* makes an assumption of a monolithic consensus within science. No such consensus exists, and science, internally is still anarchic and wild. Limits of Science are hardly broached for issue of Human Nature because there is no natural science of human nature that looks solid enough to make it to immortal science is established at all.

16. ZULF HOLDS ON TO 1608 BARELY



John Dupré's attack is on Scientism which is reasonable overall. I want to point out that when the issue comes to the question of Natural Science of Man, the real issue is not Scientism but something else. The real issue is that a Natural Science of Man *does not exist at all* and in effect the charge of Scientism is misguided in this case. The claims that are attacked are just *bad science*. The difference is quite important, although difficult to distinguish often because it is more than possible for *bad scientific theories* to be published in *Nature* and *Science* and not just second rate journals. That's just part of the story of science, and it's not abnormal.



17. THE CRITIQUE OF SCIENTISM NOT IMPORTANT AS NATURAL SCIENCE OF MAN

I like John Dupré's book and it is worth reading and is insightful. However, I do not believe that the *critique of scientism* is all that important. I'll explain why. You see, people who propagate the sorts of ideas of science that people like John Dupré

attack are the equivalent of the *Red Stapler guy* from Office Space. They are zealots about some narrow and unacceptably uncultured views that stem from spending too many years in the labs following around T-mazes looking for cheddar cheese. Their views *simply do not matter* all that much. They self-aggrandize their cultish faith and once in a while get a chance to pontificate in some Science shows. John Dupré is following a tradition that included Friedrich Nietzsche's youthful *The Birth of Tragedy From the Spirit of Music* where Nietzsche waxed poetic about Apollo and Dionysus as the replacement for Christian God because he was interested in *critique of Science from the artistic metaphysics*.

These critiques will help navigate the journey of Science a bit; they will remove some particularly absurd scientific theories and points of views, but science was never really monolithic, and the world will keep turning and there will be other problems in Science. The thing to understand is that Science is young, not even four centuries old, but seems overwhelmingly successful. Great scientists will have a sophisticated perspective and keep away from bad science which is just inevitable. These critiques would be more interesting if they *first picked the best science* and only critiqued those. Picking on the *Red Stapler guys* is worthless.

18. SCIENTISM IS NOT A FATAL THREAT

Let me tell you a story. In the 1880s already, in *The Bostonians* there was a fright that cultivated men were endangered in America and various rapacious commercial men would take over America. It was true in a sense, and drove the young Thomas Stearns Eliot to England. And apparently an exchange was that England sent Wystan Hugh Auden to America later. Well this scare is much more serious than the scare of Scientism taking over the world. You see, you look at Richard Dawkins' *The God Delusion* and how much dent did it make on the religious faithful? These scares are overblown. Science is anarchic, and there is a great deal of gradation of good and posh science and frankly technical mumbo-jumbo. The latter is part of the natural evolution of Science, and its danger in corrupting all of Civilisation is overblown. So what? In the Romantic Era in the eve of French Revolution, Friedrich Schiller was totally aghast with melancholy lament on the degeneration of human culture. These laments are part of the history of the world. There is no doom to be had from Scientism today; bad taste in science will persist and the world will be fine regardless. Our human civilisation is robust to these cultists like all others. They will not produce anything like *The Revolt of Islam* as Shelley rhapsodically enunciated.

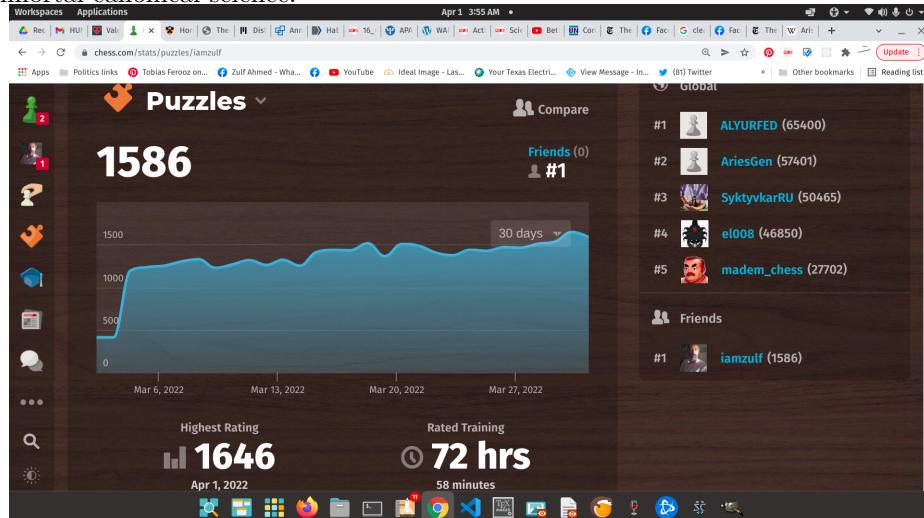
19. HUMAN NATURE AND MORAL CHARACTER OUGHT TO BE STUDIED TOGETHER

A great deal of rumination leads to the conclusion that the issues of Moral Character are fundamental part of Human Nature. I have shown that without worry of habituation to moral Virtues, which is Aristotle's theory for Eudaimonia, and which is substantially correct, as my empirical results have shown, the choice of morality and moral Virtues has naturality for study of human nature. This is empirically justified because for the set of moral values studied in World Values Survey 2017-2020, we found invariant distributions for moral values with exceptions for mating issues (marriages, divorces, sex before marriage and such). The invariance of distributions is indicative of universal human moral nature that is

substantially determined *even without any assumptions about habituation* as they are religion, ethnicity, and culture-independent.

I want to tell you about some of the books that I had been reading on these issues to get a broad background. Geoffrey Miller's *The Mating Mind*, Christopher Boehm's *Moral Origins*, Matt Ridley's *Origin Of Virtue* I have examined. I am strongly of the opinion now that Human Nature and issues of moral Character have to be studied together in any Natural Science theory of Human Nature. The first conclusion that we arrive is that Human Race is an Angelic Race statistically with around 90-95% of people strongly holding 'good' moral values of various types (non-mating ones).

What is likely going to produce a good scientific account is a statistical invariant distribution without regard to particular habituations, and in addition a more precise accounting of levels with habituation to Virtues that hold for a subset of human race. This could be considered a classical Aristotelian scheme. But I am convinced that this scheme will produce *scientific coherence* and will produce parsimonious statistical theories that are zeroth order or first order that are robust enough to be immortal canonical science.



Aristotle immediately considered the habituation variable. For study of human nature, this is by far the most important variable. We want to understand the effect of habituation more carefully for their moral Character, and then we can have a natural science from understanding this variable's effects.

In other words, we want to consider the moral Character of individuals with and without habituation to particular moral virtues and this ought to give us some holistic statistical scientific understanding of human nature.